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Two Hymns of the Catuḥ-stava of Nāgārjuna

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THE two hymns here edited are respectively the first and the last of the four *stavas* attributed to Nāgārjuna, and generally known and quoted under the comprehensive name *Catuḥ-stava* or *Catu-stava*; the other two *stotras*, missing in our manuscript, are the *Lokātīta-stava* and the *Citta-vajra-stava*. As to their authorship, there is but little doubt; the style itself is the same as that of the *kārikās* of the *Mūla-mādhyamika-kārikās*. Moreover, Candrakīrti in his *Prasanna-padā* quotes from the *Catuḥ-stava*, attributing one of them, viz. the *Lokātīta-stava* to the Master, *ācārya-pādāḥ* (p. 413).

We are naturally inclined to attach little importance to the hymnology of the Hindus, because, even if some of the *stotras* are very beautiful from the literary point of view, we think that they do not add very much to our knowledge of Hindu thought. But I venture to disagree. Many of the *stotras* are not mere prayers or hymns in praise of God. In a certain way they cannot be dissociated from the *dhyānas*, which very often are embodied in them, that is to say, their aim is to produce an inner ecstasy by which the vision of God is made possible. They are therefore essential moments of the complex process of *sādhana*, just as the *pūjā*, the *nāma-japa*, the *kīrtana*, etc.; they are, in other words, instruments by which the intelligence grasps the religious truth therein expounded, while in a second moment the spirit focuses and visualizes, as it were, that same truth in a direct experience. It is therefore evident that the immense *stotra*-literature has a great bearing upon the study of Indian mysticism, and must be thoroughly investigated by the students of religious psychology or by those who want to understand the true and fundamental characters of Hindu religious experience.

In the *Catuḥ-stava* we are confronted, no doubt, with one of the best specimens of this kind of literature. As a matter of fact, the four *stotras* contain in a great synthesis the entire Mahāyāna dogmatics conducive to the supreme realization of the *śūnyatā*, considered as *paramārtha*, viz. as the Absolute. At the same time they show, paradoxical as this might appear at first sight, that Buddhism even in its Mahāyāna derivatives remained fundamentally what it was at its very beginning; I mean a kind of mysticism which does not admit the existence of any god as an absolute entity. Of course its Olympus is full of gods and divine beings, crowned by the Buddhas and Bodhisattvas, but all these gods have only a relative reality, they exist in so far as *prapañca* exists, viz. in so far as the play of *vikalpas* and *saṃkalpas*, the synthetic and analytic imaginations, takes place in our mind. Even the *dhyāni*-Buddhas of later Mahāyāna-mysticism are subjective projections of the purified mind of the Bodhisattvas or of the Yogins. Their vision can be enjoyed in the highest stages of *dhyāna* and *samādhi*; but, when all impressions of the great cosmic ignorance representing the negative but necessary side of the Eternal are destroyed, even Buddhas and Tathāgatas disappear, since any activity of mind is lost in the *paramārtha*. This *paramārtha* is the Absolute beyond words, which may be called void only in so far as no predicate can be applied to it.

In the sphere of relative existence there is place for all sorts of gods, but in the plane of truth even the Tathāgata vanishes (*v.* Haribhadra's *Abhisamayālankārāloka*, p. 542, of my edition).

This process is indicated by the *Catuḥ-stava*; the four parts into which it is divided cannot be dissociated. There must be four *stavas* because the truth can be realized in a fourfold gradation of different intensity corresponding to the fourfold body of the Buddha. Each *stava* is therefore to be related to a particular aspect of the truth, of which one of the four bodies of the Buddha is to be considered as the symbol. It seems to me that the *Catuḥ-stava* codifies, as it were, the

buddhology of Nāgārjuna, showing at the same time that the great doctor knew the system of the four bodies of Buddha, though he gives each one of them a name different from the usual one. But, reading the hymns, we shall easily recognize behind the difference of denomination the analogy of doctrine, and it will not be difficult to identify *nirupama* with *nirmāṇa*, *lokātīta* with *sambhoga*, *citta-vajra* with *dharma-kāya*, *paramārtha* with *svābhāvika-kāya*. This implies analogy between Nāgārjuna and Maitreya, and it shows that the four-*kāya*-theory is much older and more diffused than is generally supposed.

My text is based on a Nepalese paper manuscript, not very old, which I bought in Nepal; the text is accompanied by a *Ṭīkā*, which is a mere *bāla-bodhinī*, giving the grammatical construction of the sentences, nothing more.

The Tibetan translation is contained in *bsTan ạgyur*, *mDo* (Narthang edition), i, 74, *b*, 4 ff.

॥ निरौपम्यस्तवः ॥

निरौपम्य नमस्तुभ्यं निःस्वभाववेदिने[1] ।
यस्त्वं दृष्टिविपन्नस्य लोकस्यास्य हितोद्यतः ॥ 1

न च नाम[2] त्वया किंचिद्दृष्टं बौद्धेन चक्षुषा ।
अनुत्तरा च ते नाथ दृष्टिस्तत्त्वदर्शिनी ॥ 2

न बोद्धा न च बोधव्यमस्तीह परमार्थतः ।
अहो परमदुर्बोधां धर्मतां बुद्धवानसि ॥ 3

न त्वयोत्पादितः कश्चिद्धर्मो नापि निरोधितः ।
समतादर्शनेनैव प्राप्तं पादमनुत्तरम् ॥ 4

རྒྱ་གར་སྐད་དུ། ནི་རཽ་པ་མ་སྟ་བ། བོད་སྐད་དུ། དཔེ་མེད་པར་
བསྟོད་པ།།

1 གང་ཞིག་ལྟ་བས་སྟོངས་པ་ཡི། འཇིག་རྟེན་འདི་ལ་ཕན་བརྩོན་ཁྱོད།།
དངོས་པོ་མེད་པའི་དོན་རིག་པས། དཔེ་མེད་ཁྱོད་ལ་ཕྱག་འཚལ་བསྟོད།།

2 གང་ཞིག་ཁྱོད་ཀྱི[ས]ཅུང་ཞིག་ཀྱང། སངས་རྒྱས་སྤྱན་གྱིས་མ་གཟིགས་པ།།
ཁྱོད་ཀྱི་གཟིགས་པ་བླ་ན་མེད། དེ་ཉིད་དོན་ནི་རིག་པ་ལགས།།

3 དོན་དམ་པ་ཡི་ཡོད་པ་ཉིད། རྟོགས་དང་རྟོགས་བྱ་མི་མངའ་ཞིང།།
ཨེ་མ་ཧོ་མཆོག་ཏུ་རྟོགས་དཀའ་བའི། ཆོས་ཉིད་སངས་རྒྱས་རྣམས་ཀྱིས་
རྟོགས།།

4 ཁྱོད་ཀྱིས་ཅུང་ཞིག་མ་བསྐྱེད་ཅིང། ཆོས་རྣམས་བཀག་པའང་མ་ལགས་ལ།
མཉམ་པ་ཉིད་ཀྱི་ལྟ་བ་ཡིས། བླ་ན་མེད་པའི་གོ་འཕང་བརྙེས།།

[1] The MS. reads *vādine*, but the Ṭīkā *vedine*, which is supported by the Tibetan text.
[2] MSS. *na ca nāsatvayā.*

The Hymn to the Incomparable One

1. O incomparable One, homage unto Thee, who knowest (the truth that phenomena) have no essence of their own! Thou art eager of the benefit of this world, misled by different theories.

2. Nothing is seen by Thyself with the eye of the enlightened One. Sublime, O Lord, is Thy view which perceives the truth.[1]

3. From the standpoint of metaphysical truth there is neither knower nor thing to be known. Oh! Thou knowest the reality very difficult to be known.

4. Thou dost neither create nor destroy anything; having perceived the sameness of everything, thou reachedst the most sublime condition.

[1] Inasmuch as you do not see anything, because everything is void, just for this you see the truth, viz. the *śūnyatā sarvadhārmāṇām.*

न संसारापकर्षेण त्वया निर्वाणमीप्सितम् ।
शान्तिस्ते ऽधिगता नाथ संसारानुपलब्धितः ॥ 5

त्वं विवेदैकरसतां संक्लेशव्यवदानयोः ।
धर्मधात्वविनिर्भेदाद्विशुद्धश्चासि सर्वतः ॥ 6

नोदाहृतं त्वया किंचिदेकमप्यक्षरं विभो ।
कृत्स्नश्च वैनेयजनो धर्मवर्षेण तर्पितः ॥[1] 7

न ते ऽस्ति सक्तिः स्कन्धेषु धातुष्वायतनेषु च ।
आकाशसमचित्तस्त्वं सर्वधर्मेष्वनिश्रितः ॥ 8

सत्त्वसंज्ञा च ते नाथ सर्वथा न प्रवर्तते ।
दुःखार्तेषु च सत्त्वेषु त्वमतीव कृपात्मकः ॥[2] 9

5 འཁོར་བ་སྤངས་པར་གྱུར་པ་ཡིས། མྱ་ངན་འདས་ཁྱོད་མི་བཞེད་ཀྱིས།།
འཁོར་བ་མི་དམིགས་པ་ཉིད་ཀྱི[ས]། ཞི་བ་མགོན་པོ་ཁྱོད་ཀྱིས་རྙེགས།།

6 ཁྱོད་ཀྱིས་ཀུན་ནས་ཉོན་མོངས་དང་། རྣམ་བྱང་རོ་གཅིག་གྱུར་རིག་པས།།
ཆོས་དབྱིངས་མངོན་པར་དབྱེར་མེད་པ།ཀུན་ཏུ་རྣམ་པར་དག་པར་གྱུར།།

7 གཙོ་བོ་ཁྱོད་ཀྱི[ས]གང་ཞིག་ཏུ། ཡི་གེ་གཅིག་ཀྱང་མ་གསུངས་པ།།
གདུལ་བྱའི་འགྲོ་བ་མ་ལུས་པ། ཆོས་ཀྱི་ཆར་གྱིས་ཚིམ་པའང་མཛད།།

8 མཁའ་དང་མཉམ་པར་ཐུགས་མངའ་ཁྱོད། ཕུང་པོ་ཁམས་དང་སྐྱེ་མཆེད་ལ།
ཆགས་པར་གྱུར་པ་མི་མངའ་བས། ཆོས་རྣམས་ཀུན་ལ་བསྙེན་མ་ལགས།།

9 མགོན་ཁྱོད་སེམས་ཅན་འདུ་ཤེས་ཀྱིས། འཇུག་པ་ཀུན་ཏུ་མི་མངའ་ཡང་།
སྡུག་བསྔལ་གྱུར་པའི་སེམས་ཅན་ལ།སྙིང་རྗེའི་བདག་ཉིད་གྱུར་པའང་ཁྱོད།།

[1] Quoted by *pañjikā* on *Bodhicaryāvatāra*, p. 420, and by Advayavajra (in *Advayavajra-saṅgraha*, ed. by Haraprasāda Shāstrī), p. 22.
[2] Quoted by *pañjikā* on *Bodhicaryāvatāra*, p. 489.

5. Thou dost not take *nirvāṇa* as the suppression of *saṃsāra*; since thou, O Lord, dost not perceive any *saṃsāra*, thou obtainedst quiescence.[1]

6. Thou knowest that the defilement of passion and the purification of virtue have the same taste; since no discrimination is possible in the reality thou art completely pure.

7. Thou, O Master, didst not utter a single syllable, and (yet) the entire [mass of] people fit to be converted was gratified with the shower of the law.

8. Thou art not adherent to the *skandhas*, to the *dhātus*, or to the *āyatanas*. Thou art mind only (as infinite and pure) as the ether, nor dost Thou reside in any contingent thing (*dharma*).

9. The notion of being does not occur to Thee at all, and yet Thou art exceedingly compassionate towards all beings tortured by sorrow and pain.

[1] *Nirvāṇa* is not the result of suppression of *saṃsāra*; suppression of something implies previous existence of something; but *saṃsāra* is not existence—inasmuch it is *pratītya-samutpanna*, relative; *nirvāṇa* also is relative, if it is considered as the result of suppression of *kleśas*, viz. of *saṃsāra*. As a matter of fact, neither merit nor demerit exist, because any judgment of values as well as any notion is *vikalpa* or *saṃkalpa*. But truth is beyond the two; *nirvāṇa* and *saṃsāra* are therefore equivalent, since they are imagined as reciprocally connected, but in the realization of *paramārtha* they must disappear just as all contraries must necessarily vanish.

सुखदुःखात्मनैरात्म्यनित्यानित्यादिषु प्रभो ।
इति नानाविकल्पेषु बुद्धिस्तव न सज्जते ॥ 10

न गतिर्नागतिः काचिद्धर्माणामिति ते मतिः ।
न क्वचिद्राशिभावोऽतोऽसि परमार्थवित् ॥ 11

सर्वत्रानुगतश्चासि न च जातो[1]ऽसि कुत्रचित् ।
जन्मधर्मशरीराभ्यामचिन्त्यस्त्वं महामुने ॥ 12

एकानेकत्वरहितं प्रतिश्रुत्कोपमं जगत् ।
संक्रान्तिनाशापगतं बुद्धवांस्त्वमनिन्दितः ॥[2] 13

शाश्वतोच्छेदरहितं लक्ष्यलक्षणवर्जितम् ।
संसारमवबुद्धस्त्वं स्वप्नमायादिवत्प्रभो ॥ 14

10 བདེ་དང་སྡུག་བསྔལ་དེ་གྱུར་པ། རྟག་མི་རྟག་སོགས་ལས་གཙོ་ཁྱོད།
དེ་ལྟའི་རྣམ་རྟོག་སྣ་ཚོགས་ཀྱིས། ཐུགས་ནི་ཆགས་པར་གྱུར་མ་ལགས།།

11 ཆོས་རྣམས་གང་དུའང་འགྲོ་འོང་མེད། དེ་བཞིན་ཁྱོད་ཀྱི་གཟིགས་པའང་ལགས།
འགའ་ཙུ་སྤུངས་པའང་མ་ལགས་ལ། དེ་བཞིན་དོན་དམ་རིག་པའང་ལགས་

12 ཀུན་གྱི[ས]རྗེས་སུ་ཞུགས་གྱུར་ཀྱང་། འགའ་ཙུ་འབྱུང་ཡང་མ་ལགས་ལ།།
སྐྱེ་དང་ཆོས་དང་སྐུ་རྣམས་ཀྱང་། ཐུབ་ཆེན་ཁྱོད་ཀྱི་བསམ་མི་ཁྱབ།།

13 གཅིག་དང་གཞན་པ་རྣམས་སྤངས་ལ་། བྲག་ཅ་ལྟ་བུའི་འགྲོ་བ་རྣམས།
འཕོ་བ་དང་འཇིག་པ་རྣམས་སྤངས་པར། སྨད་པ་མེད་པར་ཁྱོད་ཀྱིས་རྟོགས།།

14 རྟག་དང་ཆད་པ་དང་བྲལ་ཞིང་། མཚན་ཉིད་མཚོན་བྱ་རྣམས་སྤངས་པར།
གཙོ་བོས་རྨི་ལམ་སྒྱུ་སོགས་བཞིན། འཁོར་བ་ངེས་པར་རྟོགས་པ་ལགས།།

[1] MS. *yāto.*

[2] Quoted by Candrakīrti, commenting on *Mūla-mādhyamika-kārikās*, p. 215, where in *a* we read *ekatvānyatva°*; in *c* Candrakīrti's reading is defective.

10. Thy mind, O Lord, is not attached to those multifarious opinions as regards pleasure and pain, existence of an ego, non-existence of an ego, affirmation of some eternal being, negation of some eternal being.

11. Thy belief is that things do not go (changing into some other condition), nor do they come (into existence by the agency of some force) : nor dost Thou admit that there is a whole as the conglomeration of many parts. Therefore Thou knowest the absolute truth.

12. Thou art followed everywhere, but Thou art born nowhere ; oh great ascetic, Thou art beyond our thought, as regards attributes of birth and corporeity.

13. Thou, the irreproachable One, didst understand that this world is neither unity nor multiplicity ; it is like an echo, it is subject neither to changing [into other forms] nor to destruction.

14. Thou, my Lord, didst know that the cycle of existence is neither eternal nor impermanent, that in it there is no predicable nor predicate, (since it is) similar to a dream or to a magic play.

वासनामूलपर्यन्ताः क्लेशास्ते ऽनघ निर्जिताः ।
क्लेशप्रकृतितश्चैव त्वयामृतमुपार्जितम् ॥ 15

अलक्षणं त्वया धीर दृष्टं रूपमरूपवत् ।
लक्षणोज्ज्वलगात्रश्च दृश्यसे रूपगोचरे ॥ 16

न च रूपेण दृष्टेन दृष्ट इत्यभिधीयसे ।
धर्मे दृष्टे सुदृष्टो ऽसि धर्मता न च दृश्यते ॥ 17

शौषिर्यं नास्ति ते काये मांसास्थिरुधिरं न च ।
इन्द्रायुधमिवाकाशे कायं दर्शितवानसि ॥ 18

नामयो नाशुचिः काये क्षुत्तृष्णासम्भवो न च ।
त्वया लोकानुवृत्त्यर्थं दर्शिता लौकिकी क्रिया ॥ 19

कर्मावरणदोषश्च सर्वथानघ नास्ति ते ।
त्वया लोकानुकम्पार्थं कर्मप्लुतिः प्रदर्शिता ॥ 20

15 བག་ཆགས་གཉེར་ཕྱུར་མཐར་ཐུག་པའི།ཁྱོད་ཀྱིས་ཉོན་མོངས་སྡིག་པ་སྤྲངས།།
ཉོན་མོངས་ཉིད་ཀྱི་རང་བཞིན་ཡང་། ཁྱོད་ཀྱི་བདུད་རྩི་ཉིད་དུ་བསྒྲུབས་

16 དཔའ་བོ་ཁྱོད་ཀྱི[ས]་གཟུགས་རྣམས་ཀྱི། མཚན་མ་མེད་མཐོང་གཟུགས་མེད་
བཞིན།
མཚན་གྱིས་འབར་བའི་སྐུ་ཉིད་ཀྱང་།གཟུགས་སུ་སྤྱོད་ཡུལ་ཉིད་དུ་མཐོང་།།

17 གཟུགས་སུ་མཐོང་བས་མཐོང་མིན་ཀྱང་། མཐོང་ཞེས་ནི་བརྗོད་པར་བྱེད།།
ཆོས་མཐོང་བས་ནི་ཤིན་ཏུ་མཐོང་། ཆོས་ཉིད་མཐོང་བ་མ་ཡིན་ནོ།།

18 . . . ཁྱོད་ཀྱི་སྐུ་ལ་མེད། ཤ་དང་རུས་པ་ཁྲག . . ཀྱང་མེད།[1]
ནམ་མཁའི་དཔའ་བོའི་གཞུ་བཞིན་དུ། ཁྱོད་ཀྱི་སྐུ་ནི་སྟོན་པར་མཛད།།

19 སྐུ་ལ་སྙུན་མེད་རུས་པའང་མེད། བཀྲེས་དང་སྐོམ་པ་འབྱུང་མེད་ཀྱང་།།
ཁྱོད་ནི་འཇིག་རྟེན་རྗེས་འཇུག་ཕྱིན།འཇིག་རྟེན་སྤྱོད་པའང་བསྟེན་པར་མཛད།།

20 ལས་ཀྱི་སྒྲིབ་པའི་སྐྱོན་རྣམས་ཀྱང་། སྡིག་མེད་ཁྱོད་ཀྱི་ཀུན་སྤྲངས་ཀྱང་།།
ཁྱོད་ཀྱིས་སེམས་ཅན་རྗེས་འཇུག་ཕྱིར། ལས་སྤྲངས་པ་ཡང་རབ་ཏུ་བསྟན།།

[1] My xylograph is effaced here, and the reading is doubtful.

15. All defilements which have their root and their fruit in the faculty of projecting new karmic series have been completely overcome by Thee, immaculate One. By (realizing) the nature of the defilements thou obtainest immortality.

16. O Thou, firm in thy resolve, Thou didst see the world of material appearances as devoid of any predicate and like the immaterial. Still in the material sphere Thou appearest with a body shining with the (thirty-two) marks of the great man.

17. But even if Thy appearance has been seen, it cannot be said that Thou hast been seen. When the object has been seen, Thou art well seen, but reality is not the object of vision.[1]

18. Thy body has not the nine holes (as mortal beings have), it has no flesh, no bones, no blood; still Thou manifestedst a body (which is a mere reflex) just as the rainbow in the sky.

19. Neither disease nor impurity are in Thy body; it is not subject to hunger or thirst and still in order to comply with the world, Thou hast shown a worldly behaviour.

20. O impeccable One, no fault whatsoever (caused) by the obstruction of the actions can be found in Thee; still on account of thy pity for this world Thou hast shown (an apparent) diving into *karman.*

[1] The various ways of worshipping the Buddhas are the first moment in the long *anupurvī* or *krama*, which leads to the supreme realization. The same theory is accepted by the Śaiva system of Kashmir, and generally by all Indian systems following Vedānta philosophy. The idea of God and the meditation on God as a personal being are mere *upāyas* for the *śuddhi*, which makes the *sādhaka* fit for higher stages of mystic realizations.

धर्मधातोरसम्भेदाद्यानभेदो ऽस्ति न प्रभो ।[1]
यानत्रितयमाख्यातं त्वया सत्त्वावतारतः ॥ 21

नित्यो ध्रुवः शिवः कायस्तव धर्ममयो जिनः ।
विनेयजनहेतोश्च दर्शिता निर्वृतिस्त्वया ॥ 22

लोकधातुष्वमेयेषु त्वद्भक्तैः पुनरीक्षसे ।
च्युतिजन्माभिसंबोधिचक्रनिर्वृतिलालसैः ॥ 23

न ते ऽस्ति मन्यना नाथ न विकल्पो न चेञ्जना ।
अनाभोगेन ते लोके बुद्धकृत्यं प्रवर्तते ॥[2] 24

इति सुगतमचिन्त्यमप्रमेयं
गुणकुसुमैरवकीर्य यन्मयाप्तम्
कुशलमिह भवन्तु तेन सत्त्वाः ।
परमगभीरमुनीन्द्रधर्मभाजः ॥ 25

॥ इति निरौपम्यस्तवः समाप्तः ॥

21 ཆོས་ཀྱི་དབྱིངས་ལ་དབྱེར་མེད་ཕྱིར། གཙོ་བོ་ཐེག་དབྱེ་མ་མཆིས་ཀྱང་།
ཁྱེད་ཀྱིས་ཐེག་གསུམ་བསྟན་པ། སེམས་ཅན་གཞུག་པའི་ཆེད་དུ་ལགས།།

22 རྟག་ཅིང་བརྟན་པ་ཞི་བ་ཡི། ཆོས་ཀྱི་རང་བཞིན་ཁྱོད་ཀྱི་སྐུ།།
རྒྱལ་བས་གདུལ་བྱ་དགྲོལ་བའི་ཕྱིར་།ཁྱོད་ཀྱིས་མྱ་ངན་འདས་པར་བསྟན།།

23 གྲངས་མེད་འཇིག་རྟེན་ཁམས་རྣམས་སུ། འདས་དང་བལྟམས་དང་མངོན་བྱང་ཆུབ།།
འཁོར་བ་ཐར་བར་མོས་རྣམས་ཀྱི[ས]།ཁྱོད་ལ་གུས་རྣམས་ཀྱིས་ཀྱང་མཐོང་།།

24 མགོན་པོ་སེམས་པ་མི་མངའ་ཞིང་། རྣམ་རྟོག་གཡོ་བ་མི་མངའ་ཡང་།
ཁྱོད་ཀྱིས་ངང་གིས འཇིག་རྟེན་ལ།སངས་རྒྱས་མཛད་པའང་འཇུག་པར་འགྱུར།།

25 དེ་ལྟར་བདེ་བ་གཤེགས་པ་བསམ་མི་ཁྱབ་མེ་ཏོག།
གིས་བརྒྱན་པ་ལས་བདག་གི་བསོད་ནམས་གང་ཐོབ་པར།།
འགྱུར་བ་འདིས་ནི་སེམས་ཅན་མ་ལུས་པ་འདི་དག།
མཆོག་ཏུ་རྟོགས་དཀའ་ཐུབ་པའི་ཆོས་ཀྱི་སྣོད་གྱུར་ཅིག་།།
དཔེ་མེད་པར་བསྟོད་པ་སློབ་དཔོན་ཀླུ་སྒྲུབ་ཀྱིས་མཛད་པ་རྫོགས་སོ

[1] Quoted by Advayavajra, p. 22.
[2] Quoted by Advayavajra, p. 1.

21. Since the reality cannot be differentiated, there are no different vehicles (of liberation); only in order to convert living beings (according to their different tendencies and maturity) Thou preachedst the three vehicles.[1]

22. Thy body is eternal, imperishable, auspicious. It is the very law, it is the Victorious one. Still on account of the people to be converted (to the path of salvation) Thou showedst Thy passing away into *nirvāṇa*.

23. In the infinite universe Thou art now and then beheld by those who have faith in Thee, and are anxious [to become Buddhas and to imitate Thy] descending upon earth, Thy birth, Thy illumination, Thy preaching, Thy entering into *nirvāṇa*.

24. No feeling, O Lord, no ideation, no motion are in Thee. Thou art accomplishing in this world the duty of a Buddha, without participating in it.

25. I have spread over the perfect One, who is beyond our thoughts and any limitation, the flowers of his very attributes. Through the merit which I have begot may all living beings in this world participate in the extremely deep law of the sublime ascetic.[2]

[1] Viz. *ekayāna* theory, as opposed to the three-*yāna* theory; the truth being one, the vehicle to its realization must be one. But the truth appears to beings in a different way according to their different preparation and maturity.
[2] The usual *puṇyapariṇāmanā* is contained in this verse.

॥ परमार्थस्तवः ॥

कथं स्तोष्यामि ते नाथमनुत्पन्नमनालयम् ।
लोकोपमामतिक्रान्तं वाक्पथातीतगोचरम् ॥ 1

तथापि यादृशो वासि तथतार्थेषु गोचरः ।
लोकप्रज्ञप्तिमागम्य स्तोष्ये ऽहं भक्तितो गुरुम् ॥ 2

अनुत्पन्नस्वभावेन उत्पादस्ते न विद्यते ।
न गतिर्नागतिर्नाथास्वभावाय नमो ऽस्तु ते ॥ 3

न भावो नाप्यभावो ऽसि नोच्छेदो नापि शाश्वतः ।
न नित्यो नाप्यनित्यस्त्वमद्वयाय नमो ऽस्तु ते ॥ 4

न रक्तो हरितमांजिष्टो वर्णस्ते नोतलभ्यते ।
न पीतकृष्णशुक्लो वा ऽवर्णाय नमो ऽस्तु ते ॥ 5

རྒྱ་གར་སྐད་དུ་པ་ར་མ་རྠཱ་སྟ་བ་
བོད་སྐད་དུ་དོན་དམ་པར་བསྟོད་པ་ །

1 སྐྱེ་བ་མེད་ཅིང་གནས་མེད་ལ། འཇིག་རྟེན་དཔེ་ལས་ཤིན་ཏུ་འདས།།
ངག་གིས་བརྗོད་པའི་སྤྱོད་ཡུལ་མིན། མགོན་ཁྱོད་ཇི་ལྟར་བརྗོད་པར་བགྱི།།

2 དེ་ལྟར་ན་ཡང་གང་འདྲ་བས། དེ་བཞིན་ཉིད་དོན་སྤྱོད་ཡུལ་གྱི།།
འཇིག་རྟེན་བརྟགས་པ་ལ་གནས་ནས། གུས་པ་ཆེན་པོས་བདག་གིས་བསྟོད།།

3 སྐྱེ་བ་མེད་པའི་ངོ་བོ་ཡིས་ ། ཁྱོད་ལ་སྐྱེ་བ་ཡོངས་མི་མངའ།
མགོན་ཁྱོད་གཤེགས་དང་བྱོན་མི་མངའ། དངོས་མི་མངའ་ལ་ཕྱག་འཚལ་
འདུད།།

4 དངོས་མེད་མ་ལགས་དངོས་མ་ལགས། ཆད་པ་མ་ལགས་རྟག་མ་ལགས།།
མི་རྟག་མ་ལགས་རྟག་མ་ལགས། གཉིས་མི་མངའ་ལ་ཕྱག་འཚལ་འདུད།།

5 དམར་དང་ལྗང་དང་བཙོད་མདོག་མིན། སེར་དང་ནག་དང་དཀར་མ་ལགས།།
ཁྱོད་ལ་ཁ་དོག་ཡོངས་མི་དམིགས། མདོག་མི་མངའ་ལ་ཕྱག་འཚལ་འདུད།།

The Hymn to the Supreme Reality

1. How can I praise Thee, O Lord, (since Thou art) unborn, residing in no place, surpassing any worldly comparison, abiding in the sphere which is beyond the path of words ? [1]

2. Anyhow, having recourse to worldly convention, I shall praise my Master with devotion, as Thou art, [only] accessible in the sense of reality.

3. Since Thou hast the nature of the unborn, for Thee there is no birth, no coming, no going. Homage unto Thee, O Lord, who art devoid of any essence !

4. Thou art neither existence nor non-existence, neither impermanent nor perennial,[2] neither eternal nor non-eternal. Homage unto Thee who art beyond any duality !

5. No colour is perceived in Thee, neither red nor green nor scarlet, neither yellow nor black nor white. Homage unto Thee, who art without colour !

[1] The *paramārtha* is beyond words ; how can it be praised ? It is the Absolute and therefore, by definition, no further determination is possible. When we want to say something about it we cannot help limiting it within our ideas. But it is always through words and ideas that truths become present to our spirit and are afterwards realized. The following verses insist therefore on the negative description of the *paramārtha*, of which the best determination is complete negation of all predicables ; *omnis determinatio est negatio.*

[2] *Śāśvata*, when used with *nitya*, indicates that being which, having had an origin, is never destroyed ; *nitya* is the being without beginning or end, *sadasatpariṇāmaśūnya*.

न महान्नापि ह्रस्वो ऽसि न दीर्घपरिमण्डलः ।
अप्रमाणगतिं प्राप्तो ऽप्रमाणाय नमो ऽस्तु ते ॥ 6

न दूरे नापि चासन्ने नाकाशे नापि वा क्षितौ ।
न संसारे न निर्वाणे ऽस्थिताय नमो ऽस्तु ते ॥ 7

अस्थितः सर्वधर्मेषु धर्मधातुगतिं गतः ।
परां गंभीरतां प्राप्तो गंभीराय नमो ऽस्तु ते ॥ 8

एवं स्तुतः स्तुतो भूयादथवा किमुत स्तुतः ।
शून्येषु सर्वधर्मेषु कः स्तुतः केन वा स्तुतः ॥ 9

कस्त्वां शक्नोति संस्तोतुमुत्पादव्ययवर्जितम् ।
यस्य नान्तो न मध्यं वा ग्राह्यो ग्राह्यं न विद्यते ॥ 10

न गतं नागतं स्तुत्वा सुगतं गतिवर्जितम् ।
तेन पुण्येन लोको ऽयं व्रजतां सौगतीं गतिम ॥ 11

॥ परमार्थस्तवः समाप्तः ॥

6 ཆེན་པོ་མ་ལགས་ཆུང་མ་ལགས་། རིང་དང་ཟླུམ་པས་མ་ལགས་ལ ||
ཚད་མེད་པ་ཡི་དངོས་བརྙེས་ལ། ཚད་མི་མངའ་ལ་ཕྱག་འཚལ་འདུད ||

7 རིང་མིན་ཉེ་བ་མ་ལགས་ཤིང། ནམ་མཁའ་མ་ལགས་ས་མ་ལགས ||
འཁོར་མིན ཞྱ་ང་༡་འདས་མ་ལགས་།གནས་མི་མངའ་ལ་ཕྱག་འཚལ་འདུད||

8 ཆོས་རྣམས་ཀུན་ལ་མི་གནས་པ་། ཆོས་ཀྱི་དབྱིངས་ཀྱི་དངོས་གྱུར་ཅིང་ ||
མཆོག་ཏུ་ཟབ་པ་ཉིད་བརྙེས་པས། ཟབ་མོ་ཁྱོད་ལ་ཕྱག་འཚལ་འདུད ||

9 དེ་ལྟའི་བསྟོད་པས་བསྟོད་བགྱིའམ། ཡང་ན་འདི་ནི་ཅི་ཞིག་བསྟོད་ ||
ཆོས་རྣམས་ཐམས་ཅད་སྟོང་པ་ལ། གང་ལ་བསྟོད་ཅིང་གང་གིས་བསྟོད ||

10 སྐྱེ་དང་འཇིག་པ་རྣམས་སྤངས་ཤིང། གང་ལ་མཐའ་དང་དབུས་མེད་ལ།
གཟུང་དང་འཛིན་པ་མ་མཆིས་པས། འདིར་ནི་ཁྱོད་བསྟོད་ནུས་པ་གང ||

11 གཤེགས་དང་འོང་བ་མི་མངའ་ཞིང།འགྲོ་སྤངས་བདེ་བར་གཤེགས་བསྟོད་པས་
བསོད་ནམས་དེས་ནི་འཇིག་རྟེན་རྣམས།བདེ་གཤེགས་གནས་སུ་འགྲོ་བར་ཤོག||

དོན་དམ་པར་བསྟོད་པ་སློབ་དཔོན་ཀླུ་སྒྲུབ་ཀྱིས་མཛད་པ་རྫོགས་སོ ||

6. Thou art neither big nor small, neither long nor globular. Thou hast reached the stage of the limitless. Homage unto Thee, the unlimited One.

7. Thou art neither far away nor near, neither in the sky nor in the earth, neither in the cycle of existences nor in Nirvāṇa. Homage unto Thee, who dost reside in no place!

8. Thou dost not stay in any *dharma*, but art gone into the condition of the Absolute and hast obtained the sublime deepness. Homage unto Thee, the deep One.

9. Praised in this way, let Him be praised; but has He been praised? When all *dharmas* are void who is praised or by whom can he be praised?

10. Who can praise Thee, as Thou art devoid of birth and decay, and since neither end nor middling, neither perception nor perceived exist for Thee?

11. I have praised the Well-gone (Sugata) who is neither gone nor come, and who is devoid of any going. Through the merit so acquired may this world go along the path of the Well-gone.

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